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Appendix II. contains statistics of slaves imported into Cuba from 1512 to 1865, but the total compiled by Professor Aimes is altogether too small and might be refuted even from his own text. The capture of Havana by the English did not occur in 1763 (page 32), and Tacón was a native of Cartagena, Spain, not of Venezuela (page 121). The Real Sociedad Económica of Havana, which sometimes used alternately the title Real Sociedad Patriótica, figures incorrectly in the text, in the foot-notes and in the bibliography as the "Real Sociedad Patriótica y Económica". The bibliography at the end of the volume abounds in errors and repetitions and several works containing important information on the slave-trade, especially many pamphlets of considerable interest were not consulted, or, at least, are nowhere referred to. Some curious opinions are expressed, *e. g.*, Zaragoza is said to be an "impartial" historian (page 284) and Ferrer de Couto "impartial and reliable" (page 288). Pezuela is also pronounced "impartial" (page 281). The epithet "renegade", which is applied to Narciso López (page 174), should have been avoided.

The author was able to use the "Archivos [*sic*] de Indias" (preface) and he gives a list in his bibliography of thirty-five documents from that archive for which students will be very grateful. But Professor Aimes, though he spent some time in Havana, neglected—and this is unpardonable—to consult the records in the Archivo Nacional at Havana, from which he would have gathered new and precious information at first hand.

Space does not permit any discussion of the author's generalizations or conclusions. They are in the main eminently fair and judicious.

LUIS M. PÉREZ.

History of the Society of Jesus in North America, Colonial and Federal. By THOMAS HUGHES. Volume I. *From the First Colonization till 1645.* (London and New York: Longmans, Green and Company; Cleveland: Burrows Brothers Company. 1907. Pp. xiv, 655.)

The History of the Society of Jesus in North America, Colonial and Federal. By THOMAS HUGHES. Volume I., Part I. *Documents*, Nos. 1-140 (1605-1838). (London and New York: Longmans, Green and Company; Cleveland: Burrows Brothers Company. 1908. Pp. xvi, 600.)

WE have here the first portion of a notable work. The Society of Jesus is preparing a "comprehensive historical series, comprising in different languages an authentic account of the Society over the world" During the first century and a half of Jesuit work in the British colonies of North America, that work was a part of the English province and not until the nineteenth century was a separate American province established. Father Hughes is the historian of the American province,

but has also had transferred to his care the history of the Jesuits in the English colonies. It will be noted at once that the title as given above must, therefore, be limited in its connotation, as the scope of the work reviewed does not cover the labors of the Jesuits in Canada, so well treated by Parkman, nor what was done in the Spanish possessions to the south. The number of volumes in which Father Hughes's work will appear is not publicly announced, but we are privately informed that there will probably be six volumes in all. The volume of text which is before us deals entirely with the first few years of the history of the province of Maryland and is provided with remarkably complete critical apparatus. The author is without question a most learned man and a most careful student. His introduction on the sources, archives and literature of his subject is exceedingly valuable, not only to students of American history, but also to those interested in the Jesuits in any land. His bibliography is extensive and shows that he has investigated most of the authorities and that he appreciates the importance of writing history from the sources. Several facsimiles of manuscripts are given, among them one from Father White. It is a curious thing that the handwriting of this facsimile of a letter written in 1606, that of a facsimile of a letter written some years later and given to the Maryland Historical Society by Father Quirk and that of a letter attributed to White, written in 1638 and printed in that society's *Fund Publications*, no. 28, are so dissimilar, that, neither to the reviewer nor to Mr. Henry F. Thompson, who has had much experience in reading seventeenth-century manuscripts, does it seem likely that they are the penmanship of the same man, and that no one of the three is apparently written by the scribe of the Narrative of the Voyage to Maryland in 1634. Maps are also found, one of which, that of St. Mary's City and vicinity, is especially useful, and there is an extensive index. Appendixes discuss: the localities about St. Mary's City; the Indian land-titles, quoting an important opinion of one of the professors at Douay and referring to the similarity of the position of Roger Williams with that of the Maryland Jesuits; and the history of mortmain in England before Henry VIII. From the records of the Society of Jesus, the author has brought out new and important facts, such as the early career of Father White, and one who writes the history of the province of Maryland will always have to reckon with this book, while all previous publications on that history must be corrected by it.

The faithful work of the early missionaries deserves praise and record, and their success in Christianizing the Indians was quite noteworthy. The story of these labors is given here more fully and accurately than ever before. Yet we must complain that, when the book was so well done, it should not have been done much better. The arrangement of matter is often neither clear nor good. The book is made too long by excursions which might have been omitted without injury in any respect to the continuity of the story. The author is

animated by what seems to be a bitter and unreasonable prejudice against Lord Baltimore and his secretary, Lewger, who is spoken of as if a very Mephistopheles. Both of these men were Roman Catholics, yet they are repeatedly referred to in the most scathing terms, because of their opposition to the demands of the Jesuits. In this last respect, the book compares unfavorably with another book which appeared a few months later, also having a Roman Catholic priest for its author, *The Land of the Sanctuary*, by Rev. W. W. Russell. Another defect in the book is a lack of accuracy in the use of technical terms of English law. The author speaks of Baltimore's attempt to "feudalise" Maryland, when, by the charter it was feudal already, and of a demand by the lord proprietary of an oath of allegiance to himself, when an oath of fidelity is clearly meant. He also speaks of Baltimore's failing in an attempt "to impose his tenure in capite on the colony at large", when the charter distinctly says that Maryland is to be held "by free and common socage". This first volume ends with 1645, when the Jesuit mission in Maryland was broken up by Ingle. During the first years of the province's history, an important dispute had occurred between Baltimore and the Jesuits, which has been previously studied by B. T. Johnson and A. P. Dennis. The difficulty seems to have arisen in this way. The lord proprietary, a sagacious, cool, clear-headed man, who was a devout Roman Catholic, received the grant of the province in 1632, immediately after the death of his father, the first Lord Baltimore, for whom the charter was being prepared at the time of his death. The young lord was thus made ruler of an extensive tract of land and, naturally, wished to attract settlers to it. He also wished to allow his coreligionists to reside there unmolested. It was obviously impossible for him to establish a colony, with the Roman Catholic as the state church. Such a course would not only have probably led to a speedy forfeiture of his charter, but also would have seriously limited the number of immigrants he could secure. Most certainly the establishment of any other religion would have imposed severe limitations upon the Roman Catholic settlers, if it had not led to their exclusion from Maryland. His keen-sighted wisdom led him to insist that no religion receive official favor over another, and the policy, which he initiated at the foundation of his province, he continued throughout his life. Probably the majority of the inhabitants of Maryland have always been Protestants from the earliest beginnings. With the first expedition he sent out, went two faithful Jesuits, and the proprietary seems to have intended to entrust the care of the religious interests of the settlers to that society. The Jesuits were very active, laboring to convert the Indians and to bring over the Protestants in Maryland to their faith. The Indians granted the Jesuits land and the latter wished to hold it by virtue of this grant and not under the provincial charter. The Jesuits also thought it a grievance that they were obliged to pay the provincial authorities quit-rents on their land. They objected to making contribu-

tions to the defence of the settlement, by aiding in building a fort and by permitting their servants to perform militia duty. They also wished to be free for themselves and their servants from subjection to the common law in temporal matters. They virtually claimed that, as Maryland was a country ruled by a Roman Catholic prince, *i. e.*, the lord proprietary, they were entitled to privileges such as they received in Roman Catholic countries and to be governed according to the rules of canon law. Baltimore was so offended by these claims that he applied to the Congregation for the Propagation of the Faith for permission to remove the Jesuits and substitute secular priests for them. This petition led to the sending of two secular priests to the province and to the issuance by Baltimore of the Conditions of Plantation of 1641, by which it was declared that "no corporation, society, fraternity, municipality, political body (whether it be ecclesiastical or temporal)" is allowed to hold lands, in their own right or that of others without "special license first had" from the proprietary. On receipt of these Conditions, Lewger called on the "religious men" and as a result the Jesuits wrote to the provincial of England asking a number of questions as to their course of action. Father More, the provincial, was of a conciliatory disposition and gave Baltimore a certificate that the Conditions of Plantation would not cause him or any of his officers to be subject to excommunication. The claim of right to receive land directly from the Indians was given up by the Jesuits. It was admitted that ecclesiastics were bound by the laws of the province and that the clergy had no more rights in Maryland than were granted to such persons in England. The Jesuits having yielded, the secular priests were recalled and the Jesuits were permitted to remain in charge of work among the settlers and Indians. In the judgment of Father Hughes, Baltimore was wrong, both in his determination and in the means he used to accomplish it. To us, however, such a conclusion of the dispute seems a wise one and the value to the Jesuits of Baltimore's support is seen from the fact that, as soon as Ingle drove out the proprietary's officials, he burned the Jesuit's houses and carried off two of the clergymen to England, so that the mission was broken up for the time. When the Puritans gained power in 1655, the Jesuits again lost their liberties, and the long repression of the Roman Catholics in Maryland during the eighteenth century shows also how much they owed to the fact that the proprietary had been a conscientious member of their church in the seventeenth century.

It is to be regretted that Father Hughes has made himself so violent a partizan of his society against a man who had no motive to play the rôle of a hypocrite and whose whole career shows him to have been remarkably free from unworthy motives.

The papers in the volume of documents are dated from 1605 to about 1830. The careful and exhaustive scholarship of the author is shown here in as complete a manner as in the volume of history. The arrange-

ment of material is rather complicated and at times is hard to follow, especially as the portion of the historical narrative which many of these documents is meant to elucidate has not yet appeared. The texts are given in the language in which they were originally written, without translation, but with both head, side and foot-notes which explain the meaning to a certain extent. Where the document seemed unimportant it is not printed in full, but the less essential portions are given in an English abstract printed in Italics. When one sees the Italian, French and Latin letters which are furnished us, he realizes the need of linguistic equipment for a student of American history. One appreciates the fact that Latin is scarcely a dead language in any true sense when he finds Archbishop Marechal writing of "clarissimum R. B. Taney, qui inter juris peritos nostros longe eminent". The first section, comprising 200 pages, "forms the documentary apparatus corresponding to the first volume of text", but covers a much longer period than is included in that volume. After a few preliminary documents, we are given "letters written by the General of the Order and bearing on American affairs from 1629 to 1774". In these letters we find interesting glimpses, such as that of the attitude of the order towards Baltimore and his secretary, of whom it is said: "bibisse aquam turbidam de via Aegypti et imbutum esse dogmatibus parum sanis"; that of Thomas Percy, who made an unauthorized return from Maryland and was thought to be deranged; and that of Thomas Bradford, who, after making an equally unauthorized start for Maryland, was captured by the Moors and carried to Tunis. Following these letters, we are given the Annual Letters, beginning with the famous *Relatio Itineris*. Next come some important texts on the dispute with Lord Baltimore, concluding with a report to Rome of interviews with the proprietary in 1669. The remainder of the book is divided into two parts. The former of these traces the history of the landed property of the Jesuits, in Maryland and Pennsylvania, from the earliest times. Owing to the prohibition of gifts to religious corporations, the Jesuits in Maryland suffered from one serious disadvantage. Property had to be given or left to members of the order, individually, and the testamentary dispositions by which they devised the lands to other members form a curious story. After the Jesuits were suppressed in 1773, the ex-Jesuits in Maryland held their properties, faithfully, for the religious uses for which they were intended. In 1793, they obtained an act of incorporation from the Maryland legislature and, under this charter, the lands were thenceforth held. Among the interesting sidelights cast by the papers here printed, is that which reveals the method of working the plantations with slaves and the humane treatment of these negroes by the Jesuits.

The last portion of the book is concerned with a bitter controversy between Archbishop Marechal and the Jesuits, lasting from 1820 to 1826. The first two occupants of the see of Baltimore, Carroll and Neale, had

been Maryland Jesuits before their elevation to the episcopate, and seem to have had little difficulty with the order. But Marechal was a French Sulpician and, shortly after his consecration in 1817, troubles arose which lasted practically down to his death in 1828. The properties of the order had furnished a pension for his predecessors. He demanded that the White Marsh Plantation of the Jesuits be given him for his support and when the Jesuits refused this demand and also refused to render him the obedience on which he insisted, he carried the matter to Rome and secured a decree from the pope in his favor. The Jesuits evaded compliance with this decree for a time and, finally, the society in Rome offered to pay Marechal 200 dollars per quarter during his life. He accepted this, but insisted that he had done so for himself and his successors. There were additional causes of friction between the Jesuits and the other Roman Catholics. A misunderstanding had arisen, just before Marechal came to the see, about the transfer of ground from the Jesuits as a site for the new cathedral in Baltimore, and a church which was erected at Upper Marlborough was left unopened for a time, because it had been given to the Jesuits and they would not hold it in trust as Marechal desired. In this struggle between the archbishop and the order, the correspondence, which Father Hughes rightly calls "interminable in its repetitions and dimensions", abounds in sharp language, showing how earnest were the antagonists and how bitter was their feeling towards each other. Archbishop Marechal writes, for example, of his opponents as "religiosis virtutibus omnino destituti", as "coeca ambitione abrepti", as "facinoris authores". We shall await with interest Father Hughes's treatment of this controversy, concerning which he has so fully printed the material. BERNARD C. STEINER.

The History of New France. Volume I. By MARC LESCARBOT. With an English Translation, Notes and Appendices by W. L. GRANT, M.A., and an Introduction by H. P. BIGGAR, B.Litt. (Toronto: The Champlain Society. 1907. Pp. xxi, 331.)

LESCARBOT's *Histoire de la Nouvelle France*, published in 1609 with later editions in 1612 and 1618, though comprised in six books consists essentially of two parts—first, a narrative of the French explorations in America down to the author's time, compiled from various accessible sources and substantially without any original matter, and second, a description of the events, scenes, Indian manners and customs, animal and plant productions observed by Lescarbot during a year's residence in Acadia, this part having a high, even though somewhat local, historical value and interest. In the present volume we have a translation, the first into English, of books I. and II., which embrace the voyages down to, but not including, Cartier; and the remainder is to appear later in two additional volumes. An introduction, by Mr. Biggar, gives briefly and clearly the little that is known of Lescarbot's life, of his personal connection with New France and of the *motif* of his book. Then the